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TRENDS IN TEACHER TRAINING

A recent bulletin of the United States Bureau of Education reporting on teacher training during the biennium, 1926-1928, gives a good survey of present conditions in the field of teacher training in the United States and points out the most significant trends. The author has made a synthetic study of the reports of institutions which train teachers, reports of state departments of education, current research and other publications in this field, and so effectively that this bulletin may be considered the most comprehensive and informative publication on the topic recently issued. It is worthy of examination by school executives, superintendents and teachers, whether associated with the public or private school systems. It may be recommended, therefore, to our Catholic educators for their careful perusal.

Those acquainted with the history of Catholic schools in this country realize that our organization has been affected from the beginning by that of the public school system. The creation and maintenance of diocesan school boards and diocesan superintendents are very good examples of this, for the diocese, as the unit of organization in the Catholic system, adopted a method of organization very much like that prevailing in the state, the unit of organization in the public school system. Similarly the early normal schools for our religious teachers were by force of circumstances shaped in many respects after the same general requirements which the state normals were expected to meet. Teacher training in private schools has, during the past decade, been directly and indirectly affected by prevailing standards in the state school system. A study such as this bulletin provides is, therefore, valuable as portraying conditions over the country as a whole and pointing out the most outstanding trends.

In discussing the general scope and extent of teacher training, the report shows that there are now at least nine states having 75 per cent or more of their public-school teachers with preparation equivalent to two years beyond secondary education, which is the usual normal school course; about eight states have less than 25 per cent; the typical state "has slightly less than 50 per cent of its teachers with two years of training beyond secondary education." The graduate of a two-year normal school, or a teacher of equivalent training, with one or more years of experience in teaching, will meet the standards of the average American city at the present time. "In the elementary schools of a few of the wealthier or more progressive cities and states, and in the accredited high schools, a bachelor's degree, including work in professional education courses, is considered the standard for an adequately trained teacher." In colleges and universities, a trained teacher may possess varying amounts of academic or technical training, but neither experience in teaching nor training in professional education is required. In rural elementary schools, high school graduation with about a year's additional work in education is accepted, and in colored elementary schools still less is demanded.

In view of these vastly improved conditions as compared with what prevailed a decade ago, the present concept of a trained teacher is discussed, and the profession of teaching shown to be an actuality, for those things which make for professionalization have increased greatly during recent years. The licensing and certification of teachers, their professional organizations, their salary increase, all point to public recognition of the professional character of their work. Then the scientific study and research in teacher training have greatly contributed to the professional rating of teachers. During the past decade a total of 76 doctor's theses and 386 master's theses were reported in the field of teacher training or in closely related fields. Most of this research in education was produced in the large colleges and schools of education in the universities.

A significant trend is the great increase in the number of teachers' colleges during the biennium; 36 teachers' colleges represent the increase for two years. Most of these institutions were developed from former normal schools. While the two-year

course is usually retained in the colleges, the number of the two-year normal schools is reported as decreasing. The author of the report says: "There is a prevailing belief that four years' work, including professional training, should constitute the minimum preparation for elementary teachers. In 1920 two-fifths of all students enrolled in teacher-training institutions were enrolled in teachers' colleges. In 1928 three-fourths of all students in teacher-training institutions, as a result of the increase in number of teachers' colleges, were enrolled in the four-year teachers' colleges."

While it is impossible to state the number of institutions which train teachers, by far the larger number of approximately 975 colleges, junior colleges, and universities are engaged in this work. Practically all have teacher-training programs in order to meet the certification requirements of the various states. It should be noted also that there is a continual decrease in the amount of sub-collegiate work offered in training institutions. The organization of college work is kept distinct from that of the high school. Nevertheless, about half of the states have established, or recognized in state law, teacher-training courses or departments in high schools. As many as 3,000 high schools offer such courses. This is explained by the demand for teachers at very low salaries in rural and semi-rural sections. College graduates will not accept the salaries offered by many rural communities. Teacher training in the county normal or in the high school is regarded as an expedient, with very few state departments endorsing it without qualification.

The number of teachers attending summer schools during the biennium reached the highest point in the history of the summer school movement. It is now estimated that at least one teacher in four each year attends summer sessions. The institutions offering summer work increased steadily; practically all the teachers' colleges, the majority of the normal schools, an increasing number of technical schools, universities and liberal arts colleges are engaged in this movement.

That the growth in number of schools and colleges of education and equivalent major divisions of education has been an outstanding tendency is shown by the fact that more than three-fourths of the state universities now have them and approxi-

mately half of them have been organized within the past decade. In these schools and colleges of education a grave problem is met in the current practice of permitting the larger portion of the student's work to be done in strictly academic or technical subject-matter fields other than education. Efforts are being made to solve the problem by organizing a genuine professional program for the four years of college work with an appropriate coordination of the academic and teacher-training subjects.

State departments of education are assuming a greater measure of direct control over state-supported teacher-training institutions, and the report states "this tendency is indirectly affecting the teacher-training programs of private institutions." Many reasons are given to account for this increased control which, as compared with state action in 1900, is very considerable. State control of the certification of teachers had just begun in 1900; now three-fourths of the states have some form of certification, and all the remainder of the states exercise some kind of supervision over the certification of teachers. In 1926 ten states had established the position of state director of teacher training. It is expected that there will be a continued growth in the number of such offices, for it is felt that there is need of coordinating the teacher-training activities of the state and preparing for some degree of uniformity in certification requirements within the several states.

The qualifications of the members of the teaching staff are being gradually advanced, although the typical teacher-training institution "has less than 10 per cent of its faculty with the Doctor's degree and less than half of the typical staff have the Master or Doctor's degree." The showing in teaching experience is more favorable, the training supervisors averaging nearly thirteen years' experience. With the standards of the American Association of Teachers' Colleges constantly advancing, there is a good prospect for a general rise in the qualifications of the teaching staff. The salaries for professors in teachers' colleges and normal schools have increased during the biennium about 11 per cent. The median salary of professors is $3,000, with about $450 for summer session work; the median salary of instructors is $2,260, including summer session work.

In reference to the supply of trained teachers it is reported

that while there is an oversupply of elementary teachers in portions of New England and in the Middle Atlantic states, the existing supply of the professionally trained is inadequate. The increase in the number of students preparing to teach is 400 per cent in the past two decades; the increase of teaching positions during the same period is approximately 35 per cent. During 1926-28 there was an increase in enrollments in perhaps two out of three teachers' colleges and normal schools, and yet it is reported that in certain localities there is an actual shortage of trained teachers for certain subjects.

State certification of teachers is one of the most significant trends of the biennium. The state has more and more taken this power to itself instead of leaving it to local districts, counties and cities. In and about 1900 only three states controlled all teachers' certificates; in 1926 thirty-six states exercised such powers. Certification on the basis of examination continues to decrease, while certification on the basis of institutional training continues to increase. Requirements for certification among the states show, however, little uniformity. Nearly all states are raising their requirements, with a resulting increase of the number of normal school and college graduates among the teachers. Among the tendencies in certification is the increasing practice of granting certificates for special types of teaching positions, as, for example, in primary, intermediate and high school work or in academic and vocational subjects.

With the rapidly increasing number of applicants for training, selective measures of various kinds are being generally adopted. Admission requirements are now higher; intelligence tests, careful scrutiny of the high school record, and in some instances a demand for a superior scholarship record in high school are among the measures now in use to insure a better type of student for teacher training. Although typically the candidate for teaching comes from country districts, it is noticeable at the close of the biennium "that the proportion of trainees of urban origin is greater than of rural origin in several states, such as Michigan, Pennsylvania and Massachusetts." The number of men preparing to teach is slowly increasing—about one teacher in five is a man; about one in seven was the proportion in 1920. The number of men had been decreasing steadily

prior to 1920. The author of the report appeals for better professional guidance in the selection and preparation of candidates.

One of the most noteworthy advances of recent years in teacher training is being accomplished by the revision of the curriculum. Many constructive achievements are noted in the formulation of training curricula through the planning and experimental work of many agencies connected with teacher training, all of which are coordinated by an expert curriculum builder. The report records both growth in quantity and improvement in quality of professional education subject matter. It shows the varying proportion of the professional courses in teachers' colleges and accounts for it by the varying certification requirements. There is increasing specialization in the field of education which has led to differentiation of curricula in nearly all types of teacher-training institutions, and especially in the universities where there are almost as many teacher-training curricula as there are majors in subject-matter fields. The degrees conferred by institutions do not indicate the curricula offered. In teachers' colleges the B.A. degree is still most common, being granted in two-fifths or more of such institutions.

In state teachers' colleges there is very little agreement as to required courses; two courses only in education, viz., practice teaching and educational psychology are uniformly required, although half of the courses in education offered in the several curricula are usually prescribed. The content and organization of subject matter are reported as constantly subject to change with the advance in research and a better appreciation of the needs of teachers. The Introduction to Education, a comparatively new course, is reported as popular. Educational measurements are usually offered with more than 550 educational and mental tests available in commercial quantities at the close of the biennium. The emphasis is now on diagnostic testing. With regard to the Principles of Education, it is reported that the course is still attractive; the History of Education, "while still required in many teachers' colleges, occupies a less and less important place in the training program." It may be observed that the tendency to professionalize subject matter as in the arts and science courses is promising, but one regrets the shifting observable in the Philosophy of Education and the History which should

form a substantial and cultural background for every teacher. Humanistic studies, now uniformly required in nearly all curricula, are only justified in this same way. It is reported that the so-called special subjects, Music, Art, etc., are making new and telling demands on the curricula and also the requirements for training teachers of subnormal children.

The training school, with its facilities for student teaching, is "theoretically considered the center around which the whole training program should revolve." This is now an integral part of most of the normal school and teachers' college plants. Slightly more than half of the state universities have their own training school buildings. Nearly all teachers' colleges have their training facilities; slightly less than three-fourths have separate buildings and about two-fifths have additional training facilities in the public school. The common opinion is that the ideal situation is to have a training school on the campus with the training program under the complete control of the training institution. In general, training-school curricula follow in some degree the state courses of study. Between one-fifth and one-fourth of the teachers' colleges make their own training-school courses of study. The office of director or dean of training is now becoming common.

The quality of instruction in college and normal school is improving, for today there is required of teachers in such institutions more work in professional education, more teaching experience, and there is more supervision of the instruction.

The report records more activity among teacher-training institutions in the placement of teachers through bureaus and officials authorized for the purpose. The cost of placing a teacher ranges from $8 to $12 in typical institutions, and most institutions make no charge for this service.

The various agencies for providing training for teachers in service, such as extension courses, correspondence courses, conferences of teachers, summer session work, have been soundly established as parts of teacher-training programs. Occasionally the normal school or teachers' college establishes a "follow-up semi-supervisory program for recent graduates." All of this is intended to supply the teacher with the additional professional training which conditions now demand.

The present trends in teacher training which this report very well presents and evaluates are, on the whole, progressive and promising. Perhaps the most significant is the growth of the teachers' colleges with their four-year programs already tending to supplant the two-year normal. This is evidence, no doubt, that the standard of preparation has been considerably advanced. The other outstanding trend is the improved status of the teaching staffs in teacher-training institutions. The holding of a degree, even the Ph.D., is not sufficient to obtain a place on these faculties today. When examining the various tendencies reported, one cannot but feel that teacher training in universities and colleges, public and private normal schools, whatever may be the cause or incentive for advancement, is constantly and universally improving.

PATRICK J. MCCORMICK.

ORGANIC FIELDS OF STUDY

This paper, sharing no sympathy with those who condemn college education in its entirety, does venture, however, to offer some suggestions and tentative plans for the betterment of college courses. It has been inspired by a two-fold consideration; firstly, the weakness of the present credit-system; secondly, the need of greater organic unity in the arrangement of courses.

Present-day philosophical literature is filled with a discontent for the mechanical modes of thought introduced by Descartes and revived by the Scientism of the nineteenth century. Professor McDougall, of Duke University; Professor J. S. Haldane, the Gifford Lecturer of 1927; Professor Urban, of Dartmouth, and several others have used a veritable battering ram of arguments to show that mechanistic thinking is not only false to reality but utterly incapable of describing life. This is, of course, a tardy recognition of Scholastic philosophy, but since principles of Scholasticism are not generally accepted by the modern world unless they are stated by a non-Scholastic, we have had to wait until now for the needed emphasis and recognition of the lifeless character of Mechanism. It is well known that the credit system was developed in the full-blossomed days of Mechanism, when the assumption was that education is the mechanical fulfillment of mechanical requirements. College education was measured by the yardstick of credits, but rarely by the coordination and unity of courses. Working for a degree was like a concession given to a carpenter, who is asked to saw two hundred boards 8 feet long, six hundred boards 10 feet long, and eight hundred boards 12 feet long without any regard to the possible coordination of all that lumber in the unity of a building. Hence, it has been a common procedure in some colleges to permit a student to gather four credits in French one year, four in Spanish the next year, with the result that, at the end, the student has neither a knowledge of French nor of Spanish, though he has the required credits. A university student who is required to have twelve credits for his Master's degree chooses three courses: Philosophy of Religion, Comparative German Philology, and Industrial Ethics. At the end of the year he would have twelve credits, but certainly no true educator would say he would have an edu-

cation, for education is fundamentally an organic and not a mechanical process, and there was no more possible coordination between comparative German Philology and Industrial Ethics or Philosophy of Religion than between the root of a verb and the root of the trouble in the textile industries. The credit system has given them the flimsy film of unity, but only a numerical unity, not an organic one.

Our Catholic schools, because of the necessity of acquiring recognition by national educational associations, have been forced to adopt this mechanical system to the detriment of the very essence of Catholic education, namely, the unity of facts in the bond of truth. Now that modern philosophy is swinging away from the mechanical, is it not unlikely that educators in their turn will eliminate the machine method of standardization and substitute for it what might be called *organic fields of study*, in which each subject is vitally connected and co-related with the others.

This brings us to the constructive side of this paper, namely, the vital character of education. If there is an analogy for education in the sciences, it is certainly not to be found in the bloodless categories of physics, but in the palpitating ones of biology. Education can never mean the mere accumulation of disjointed and disconnected facts, though the "Ask me another" stage of our modernity has made us half believe so; education is not the knowledge of facts, but the knowledge of the relationship between facts, or, in strictly philosophical terms, a knowledge of facts in terms of causes and principally in terms of the First Cause—God. The unity existing between the mind and the knowable is not the contiguity of an artist and his model, but the unity which is even more intense than that of the various organs of the body. St. Thomas says it is even a closer unity than that of matter and form. Education is so much a reduction to intelligible unity that the Scholastics held that the fewer general ideas a man possessed the more educated he was. A skilful teacher, for example, grasps in the unity of a single lofty principle more than the students grasp in a dozen concrete illustrations of that same principle. In accordance with this outlook God has not many ideas, but only one idea, which is identical to His Being, in which He sees all that is knowable or thinkable. It is at great distances from the

sun that its rays are dispersed, but in the sun all find their unity and their source. Man is educated in the sense that he reduces things to unity, for in this he becomes in some faint way like unto God Himself. Just as there is something more in the human body than the mere chemical and physical components which make it up, so, too, there is something more in education than the mere knowledge of unrelated facts. A principle of unity is required for both, and certainly, if a vital principle is required for organic life, how much more so is a unifying principle required for intellectual life, for that is the highest kind of life in creation. So high and noble is it that the Psalmist, in a rare moment of Divine illumination, could cry out: "Da mihi intellectum et vivam."

The unity of facts which constitutes education is a higher kind of unity than that of the organism, but since the modern mind is less accustomed to thoughts centering about the metaphysical unity of being, than to thoughts centering about the organic unity of life, it suffices, for present purposes, to insist merely on the latter. If education is primarily organic rather than mechanical, a two-fold conclusion imposes itself, first, the gradual elimination of the credit system which is responsible for the mechanical juxtaposition of course to course, with little or no attention paid to their co-relation. For purposes of standardization, however, the credit system might be retained even during the operation of the new organic plan. One can measure the human organism in feet and inches without imposing the philosophy that feet and inches constitute life. But in time the foot-rule of the credit system, which belongs to the mechanistic philosophy of education, must give way to the thermometer of the organic system, which belongs to the vitalistic philosophy of education. Education is more correct when it speaks in terms of "degrees" than when it speaks of "credits," for "degrees," either A.B.'s. or 98.6°, belong to living things, whereas credits belong to lifeless things like finance and ledgers.

The second conclusion which imposes itself is a complete and total rearrangement of all college courses in which some one "vital principle" gives unity to the distinct courses in the same way the soul gives unity to the body. This vital principle may be ultimate or proximate. For Catholic education the ulti-

mate principle must be religion, just as God is the ultimate principle of all created things. The proximate principle may vary: in one instance that which will give unity to courses will be "History," in another "Philosophy," and, in another, "Languages," ets. In no instance would it be permitted to introduce a course into the Organic Field of Study of History, for example, which is not vitally related to that field, any more than to graft an extra limb to a whole man. The same would be true of a course, the unity of whose Organic Field is "Science" or "Philosophy." The reason for this refusal would be to obviate the present flirtation with knowledge in many college courses in which students have a passing acquaintance with many subjects but familiarity with none.

Having laid down the general principle, certain courses might be mapped out along such lines as these, though we are certain that the reader can suggest even better ones, all of which will help not only our humility but the cause of Catholic education. Firstly, take a four-year college course whose Organic Field is History. Could not courses be coordinated into that organic field in some such way as this: A four-year course on History extending from the beginnings of history down to the present day; a course on the Historical Method which would introduce students not only to the sources, but also to the evaluation of testimony; a course on the Philosophy of Civilization, extending through the four years, which would be the interpretation of the facts presented in the first course with special reference to the religious influences in history? Another course could touch on the History of Religions, with special emphasis on Old Testament History, the Life of Christ and the History of Christian Origins. There would be also a four-year course on the History of Philosophy which would be not only a juxtaposition of systems but also and principally the genetic development of the whole tradition of the *philosophia perennis* reaching from the common sense of the first man, through its human glorification in Aristotle, its baptism in Boethius and Aquinas, and its resurrection in the Neo-Thomism of our own day. The History of Physical Sciences which are now appearing in great volume, and which have a high cultural value, as well as the History of Art, could also be fittingly incorporated into such a course. The

condition for the admission of any course would be in each case the condition of its being assimilated to the Organic Field. Immediately it will be asked: How fit in Latin or Greek, or a modern language? Any language could be introduced into this Organic Field provided it was used to inform the history of any given period. Thus Tacitus, Seutonius and Vergil could be profitably utilized in studying the environment for Roman History. Bossuet's *Discours* in French and Schlegel's Philosophy of History in German, both excellent works, could be used for the environment of a course on the Philosophy of Civilization. The Medieval philosophers could also be read in Latin to give the "atmosphere" to Medieval History and Culture. Language in each case would be an instrument. The syntax of verbs, the technical detailed study of Chemical Analysis and the like fall outside this particular Organic Field as alien and foreign to its organism. They have their place in the sense that they are parts of an organism, but they no more belong to the Organic Field of History than the French word "foule" belongs to the science of the insane.

Just how many Organic Fields of study should make up a college course will depend upon the size of a college or the demands of its students. In girls' colleges the number will be less, for the cultural will be in greater demand than the Scientific or Practical Fields of study.

For purposes of illustration, Philosophy as the Organic Field of Study might also be worked out, for it is quite likely that it and History would be the more popular cultural Organic Fields of Study in a Catholic College. A four-year college Course whose Organic Unity is Philosophy would, of course, discourage those methods of teaching philosophy which insist so much on memory and the mechanics of thought, than the thrill of wonder, which Aristotle claims is the reason for philosophizing. There are certain teachers of Logic, for example, whose course is more a lesson in remembering than a lesson in thinking. Philosophy in itself is not abstract, it is only the unfortunate way in which much yet is taught, that is abstract. We are born philosophers; the first questions we asked in our waking rational life were: "Why?" "What?" It is certain methods of teaching it that take away our zeal for it. To return to the point, the Philo-

sophical Field would embrace such courses as these: A general introduction to the present conditions of modern sciences, principally Physics, Chemistry, Anthropology and Biology. The purpose of such a course would be not so much to give the details of these sciences but rather their conclusions, with the further end of serving as a point of departure for a philosophical interpretation of their conclusions. At least a year should be spent in the Philosophy of Science which has become one of the really important subjects of modern knowledge. A tremendous literature has appeared in this subject in French and German, and some works in English, but so far as the writer knows, no Catholic writing in English has given it much attention, though the conclusions of modern Philosophy of Science are in accordance with those of St. Thomas, as a writer recently declared in *New Scholasticism*. The purpose of this course, as is generally known, would be to acquaint the student with the value of scientific conclusions, and thus give him an effective weapon to counteract the stupidities attached to the so-called conflict of Science and Religion. The course in Philosophy itself would be four years, and, instead of beginning with the abstract sciences, such as Logic and Metaphysics, would begin in Thomistic fashion with the more concrete ones, such as Cosmology and Psychology. Psychology could very well begin with the conclusions of modern sciences concerning the insufficiency of mechanistic interpretations of life, and then gradually lead on through Scholastic Vitalism to the doctrine of the rational soul as the vital principle of man. History of Philosophy would command attention through two or more years, in which emphasis would not so much be placed as *when* philosophers died as *why* they taught such and such a philosophy, in other words, on the genesis of ideas and systems.

Philosophy of Religion would run through the four-year course, with much the same way it is being developed in the Graduate School of the Catholic University by Doctor Cooper and a lesser light. Philosophy of Art, such as is to be found in "L'Art et Scolastique" of Jacques Maritain, would also fit beautifully into such an Organic Field. If languages were to be introduced into this field, they would exercise the same function

as in the Historical Field, namely, as source keys to the Organic Field, or as the atmosphere of such a field.

The two foregoing illustrations of the Organic Field of Study Plan for Colleges are tentative and suggestive rather than final and absolute. They are merely indications of the direction colleges might take in the future, to bring them in line not only with the organic character of modern thought but with the organic character of true education.

The two educational systems which presently best show forth the proposed plan are commercial schools, which refuse to introduce the irrelevant, and Catholic seminaries, whose bond of unity between courses is the supernatural revelation of Jesus Christ. Some parochial schools have it in the sense that religion dominates the whole curriculum, but colleges possess it in a rare degree, and in the sense that they do not possess it, and in the additional sense that it is desirable that they should break away from the mechanistic traditions, it is true to say that there is still room in America for a Catholic College.

FULTON J. SHEEN.

CATHOLIC COLLEGES AND THE CARNEGIE REPORT ON AMERICAN COLLEGE ATHLETICS[1]

The present status of athletic sports in our American institutions is pretty well known as a result of the wide publicity given the Report of the Carnegie Investigation. Press comment on the report has varied from complete approval to sarcastic disparagement. *The New York World*, for example, whole-heartedly seconds the recommendations of the Carnegie Foundation and calls upon the college authorities to remove what it characterizes as a reproach to American education. The tone of the *Washington Post's* remarks is quite different. It says, in part, "the public's answer to the criticism was shown by its actions every Saturday. Attendance records were broken throughout the season, and on the final Saturday afternoon some 110,000 persons sat shivering to witness the two headlined attractions. . . . One hundred and ten thousand Americans knew what they wanted." The reader will note the implication that the colleges have some sort of obligation to entertain the American public.

Educational opinion, on the whole, has approved the findings of the Carnegie Committee, and the Association of American Colleges, at its recent meeting in Washington, D. C., went on record as recognizing the facts of the report to be authoritative. It agreed, further, that "the Carnegie exposé deals only "moderately" with the situation and gives only a conservative view of the state of college athletics." The views of Catholic educators that have come to our notice have been rather non-committal, though tending somewhat to manifest a defensive attitude. Yet our Catholic institutions are vitally concerned with the data of the report; for, if we are to take the ones visited in the investigation as typical, our colleges are by no means free from the faults that have been found to characterize college athletics in general. To quote the words of the report, "The . . . practices of Catholic institutions have been in general at least as objectionable as those of other colleges and universities" (p. 264). If this statement be true, and there does not seem to be any reason for

[1] American College Athletics. Bulletin No. 23 of the Carnegie Foundation for the Advancement of Teaching. New York: 1929.

questioning its accuracy, it is certainly high time our colleges took steps to remedy the situation.

The objectionable practices mentioned in the passage quoted above have to do specifically with the subsidizing of athletes, and the Carnegie Committee quite properly calls into question the process of rationalization by which some of our colleges have justified the granting of financial assistance, either directly or indirectly, to students on the basis of athletic ability alone. Catholic colleges have always adhered to the principle that no deserving young man who is desirous of an education and at the same time fitted for it should be deprived of it for want of funds. Indeed, there is probably not one of our institutions that cannot point to a number of alumni who owe whatever measure of success they may have attained to in the world to the fact that their Alma Mater removed the financial barriers that stood in their way. It is beside the point that gratitude for such assistance is not always shown. No one will find fault with this principle which the Carnegie Committee calls "a worthy and magnanimous one." But what is objectionable is that too often the leading qualifications required in the "deserving young man" is athletic ability. Upright moral character is taken for granted; at least, it is to be hoped that no Catholic institution would knowingly admit to its student body a youth whose morals were not above reproach; but it would seem that intellectual fitness on the part of the candidate is frequently a minor consideration. That Catholic colleges are sometimes suspected of letting down the bars when it comes to admitting a promising athlete is to be inferred from several statements made in the report of which we are speaking. On page 118 we read that "the rulings concerning scholastic eligibility at certain Catholic institutions have been widely questioned"; and on page 196 we are told that the accusation of low scholastic standards "is frequently put forward by many private institutions to justify their refusal to compete with Catholic colleges and universities." The Catholic colleges and universities included in the investigation numbered seven, and of this number only two, one Canadian and the other American, were given a clean bill in the matter of subsidizing. Evidently athletic prowess is at a premium at some of our institutions, and the young man possessing it has an advantage over

his non-athletic fellows who may be highly endowed in other ways. There are scholarships, jobs, and other sources of help open to him to which the non-athlete cannot hope to aspire. In a word, he is subsidized; and the institution he is attending is guilty of favoring or, at least of conniving at, a practice which tends to destroy the amateur status of college athletics. As a group, our Catholic institutions seem to be no better in this respect than their non-Catholic competitors. It is small consolation to say that they are no worse.

A second major fault of college athletics as revealed by the report is the rather common practice of recruiting material for the different teams. While no Catholic college, as far as I have been able to observe, comes in for special mention in connection with the criticism of the practice, not one of them is given a place on the "white list" of institutions at which no evidence of recruiting was found (p. 229). Moreover, since recruiting and subsidizing are so closely associated that "one seldom if ever exists, without the other" (p. 241), those of our institutions which have tolerated the one abuse would probably find it difficult to prove the non-existence of the other. Thus we are forced to share with non-Catholic and non-sectarian institutions the censure that attaches to the commercialization of college sport.

There is another specific reference to Catholic institutions in the report that is deserving of special consideration. This is made in connection with the discussion of the moral and social values of athletics. The passage is worth quoting in its entirety, as it is, in a sense, a direct challenge to the claims of Catholic educators. It reads:

> From observations made during the inquiry it appears that the most vigorous attempts at direct inculcation of precepts—what we are accustomed to regard as "moral education"—exist at denominational colleges and universities. Notably exacting instruction in such matters is given at the Catholic colleges. But, so far as could be ascertained, in no institution, Protestant or Catholic, are the moral precepts, instructions, and exercises of the lecture room carried into the open air of the playing field, or the moral practices of the playing field related by conscious effort to other phases of college life. As a result, the theoretical and practical aspects of direct moral education in many American colleges lie far asunder. It is not unlikely that the details of scholastic, or, indeed, any other systematic philosophy, might be brought

the more nearly home to the affairs of everyday life by reference to that portion of undergraduate life which is associated with the playing field and the stadium (p. 298).

In the opinion of the present writer, this is one of the most serious charges brought against the whole system of college athletics. We have been accustomed to defend athletics in college on the basis of their contribution to the physical, intellectual, moral and social development of the participants. Now comes a careful study of the situation which upsets our whole theory and necessitates a radical revision of our views and our practices. Leaving aside the question of the physical benefits which are admitted to accrue, though not to the extent that is ordinarily believed, we are now told that athletics are by no means the efficient agency of intellectual and moral training they were presumed to be. So far as the intellectual side is concerned, the highly-trained team turns out to be little more than a high-powered machine which carries out almost unthinkingly the directions of the coach. The athlete does not learn through participation in competitive games to think for himself; he learns rather to execute the thinking of another. The moral and social aspects of the situation are still more disconcerting. The Carnegie Committee maintains that, while athletics may develop such moral and social traits as are present in a normal young man, they probably do not inculcate them at all (p. 294). On the other hand, they tend only too often to bring out traits that are decidedly anti-social (p. 297).

Here the findings of the report confirm the conviction of many observers, viz., that college athletics as at present conducted are more of a detriment than a help in the field of higher education. It is particularly difficult to reconcile them with the aims of Catholic education. Time and again many of us, while assisting at an intercollegiate match, have been shocked at the questionable conduct ("dirty work" is a more accurate, if less euphemistic, name for it) of some of our Catholic athletes. Their language is all too often "offensive to pious ears" when it is not actually worse than that. As for sportsmanship, I am convinced that it is practically non-existent. As long as the team is winning, they and their supporters are "good sports"; but let the team have a series of losses and observe what happens. The following quotation from an editorial in a Catholic college paper illustrates the point:

> A recent basketball game . . . was the scene of a most disgraceful exhibition of sportsmanship. (The writer means lack of sportsmanship.) A swelling chorus of "boos" ascended from every section of the stands. . . . The student body should correct such action at once. It has expressed itself in a manner entirely contradictory to the principles and traditions of the College, and should make amends to the visitors.

While the writer of the above editorial is to be commended for championing the traditions of his college, the incident he mentions shows how little traditions count when the team is losing. Athletics do not reenforce the other agencies of character education in our Catholic schools, and this they should do if they are to be tolerated. At least, they should not be permitted to undo the efforts of the classroom and the pulpit.

The discussion of the social values of athletics would not be complete without some reference to the frequency with which athletic relations are severed between Catholic institutions. In some cases the conditions are little short of a scandal in the eyes of our Catholic people, not to speak of the surprise they occasion in the minds of our non-Catholic brethren. It is a sad commentary on Catholic education when two of our colleges, especially neighboring ones, cannot come together on the athletic field without giving rise to a small-sized riot. Of course, the athletic officials concerned will justify the severance of athletic relations on the grounds of inequality in the teams, non-observance of scholastic and eligibility requirements, particularly the latter, on the part of the opponents; but it is doubtful whether their arguments really convince any one. The unpleasant fact remains that colleges which should meet in friendly competition do not do so.

There are many other topics dealt with in the Carnegie Report which have a bearing on conditions at Catholic institutions and which, therefore, merit the careful consideration of our college authorities. Space will permit only a brief mention of the more important of these. There is, for instance, the question of the salary paid to coaches which is always a bone of contention in our colleges as it is in others. The report gives some interesting figures showing how the salaries of professors in both large and small colleges compare with those of athletic officials in the same type of institution (p. 173). It is not necessary to

quote these figures here, as the facts are fairly well known. If we are to judge from the scale of salaries, the services of a good football coach are more valuable to an institution of higher education than are those of its best equipped professor. This seems to be the attitude of the Catholic college, too, although the Carnegie Committee, when compiling the figures of this section of the report, eliminated some of the Catholic institutions visited in the investigation for the reason that there were not enough lay teachers in various positions to furnish a basis for comparison. Whether such comparative rating of coaches and professors be equitable or just, it is difficult to say. It is not likely, however, that a coach is worth three times as much to a Catholic college as any man on the staff; nor is it right that the Catholic professorate, clerical and lay, should be constantly reminded of limited resources and of their obligation to make sacrifices in the interests of Catholic education while the coach, as often as not himself a Catholic, gets what he demands, or quits. Despite what the Carnegie Report says to the contrary (p. 167), it does not appear that, in the case of Catholic colleges, "the size of the university or college is a more important factor (than length of tenure) in determining the salary paid." Only too often does our small college, in its desire to get into the athletic limelight, lose all sense of proportion when it comes to securing the services of a well-advertised coach.

Another item that merits the special attention of our college presidents is the so-called advertising value of a winning team. This is one of the stock arguments of the defenders of commercialized athletics. It will no doubt be a surprise to them to read that "the athletic reputation of a college or university, and especially its success at football, have little if anything to do with college reputation" (p. 293). Of course, they will say that this is not so; and they will point to one or other of our colleges as proving their contention. "Robertstown" has a nationally known team and a large student body, whereas "Riverdale" is never heard of in athletic circles and, as a result, has only a handful of students. These enthusiasts, usually alumni, seldom stop to weigh the influence of other factors, such as location of the school, tuition charges, cost of living, etc., on enrollment; much less do they take into consideration the question of quality

in the student body. In this, as in so many other cases, they are carried away with the idea of size; quality is of secondary importance. This is not to say that good student material is not to be found at large institutions, or that small colleges always gather in the cream of our high school product. Nor is it implied that the athletic reputation of a college is never considered by a prospective student. One of these statements would be as absurd as the other. What is maintained, however, is that the serious student who is anxious to get the greatest possible benefit from his college course will choose the institution that is best equipped to give him what he wants. And this is the only type of student our colleges should seek. The social dilettante, the spoiled son of wealth, the trifler and the intellectual lightweight have no place in our institutions of higher learning. Our resources are too meager to be wasted on such as these. In a word, our Catholic college authorities would do well to keep in mind the eminently sound observation of the Carnegie Committee, viz., that "the good repute which a university attains through high academic standards and their honest enforcement is priceless, and it is not to be compared with the cheap and ephemeral notoriety that winning teams may bring" (p. 119).

The above discussion has touched only on the high lights of the Carnegie Report, which, as we have already said, contains much more that is of immediate concern to Catholic institutions. It is a clear call to the authorities of our American colleges and universities for a complete revaluation of college athletics with a view to assigning them their proper place in the program of higher education. So far as we are concerned, this may involve a complete reversal of policy; for, if we are frank, we must admit that our practice hitherto has been an exemplification of the favorite American sport of "keeping up with the Joneses." We have slavishly imitated other institutions in our endeavor to compete with them, and in so doing we have made compromises of which we can hardly be proud. Of course, we have endeavored to justify our procedure by the argument that we were only doing what others were doing. The big colleges were recruiting and subsidizing athletics; they were paying high salaries to coaches; they were building bigger and bigger stadia; their teams were traveling all over the country to compete with other col-

leges and universities; they were thus getting a great deal of advertising and were increasing their enrollment. It seemed as if the only thing for us to do was to follow suit; and so we have done. Now our attention is called to a fact that we ourselves should have realized long ago, viz., that the leaders we were following were not going the right road at all. The Carnegie Committee has called a halt and has pointed the way that leads to progress. The leading educators of the country have approved their recommendations, which cannot, therefore, be looked upon as merely a series of more or less hopeful suggestions on the part of a few enthusiasts or, as some have been foolish enough to call them, a batch of old-fashioned ideas concocted by a group of reactionaries. No American college or university can afford to ignore the findings of this report, least of all our Catholic colleges. Is it too much to express the hope that we shall take the initiative in bringing about the reforms suggested?

EDWARD B. JORDAN.

CURRICULUM POSSIBILITIES OF OLD TESTAMENT LITERATURE—I

The objective of this course in the study of Old Testament Literature has been to make the course interesting and the literary aspects of the Bible attractive, in the hope of leading students, at a time when literature and religion make a strong appeal to their highly susceptible nature, to appreciate the great part the Church has played in the literature of the world, and from this same appreciation of bringing them in closer contact with the source of All Good, Our Divine Lord, that thus they may be impelled to interpret life in terms of His Divine Personality.

In approaching the problem of the study of literature in the light of Biblical forms and ideas, the aim has been to concentrate upon the human quality of all great books, including the Bible itself, and to select and present stories, poems and drama with a view in mind to inducing the students to finding connections between the people, circumstances, and feelings of their own times and the life of those referred to in the selections; to make them see the literature of the Bible as well as the literature of the present day as a living thing influenced by time, races, individuals, and nations. For this reason, in connection with our study, historical background will not be emphasized. Time will be devoted only to such phases of it as make a distinct contribution to the civilization and culture of the world immediately before the coming of the Messiah, the central point around which the course pivots.

In choosing the characters we shall examine, our purpose has been to select those who were among the great literary writers of the Hebrew Golden Age, whose clear and fine conception of God and man's relation to Him signalized them as heroic figures from whose characters arose the spiritual fuel which kept the vital flame aglow during hundreds of years of triumph and of tragedy. Centering our attention on those people and events having a direct bearing on the Messiah will provide sufficient background to reveal the basic relations of individual life to God. We must use the great events around which these heroes swirl to bring out the fact that these Biblical characters

gathered their strength in hidden valleys and dusty highways of simple life, a fact amply shown by a study of the lives of the major Messianic prophets and a few selected short stories. Such a background affords sufficient data for pupils' understanding of the influence of Hebrew literature on the civilization of the world and presents intimate pictures of the life and times of the ancient Hebrews. A few representative selections from the prophets and possibly three short stories will lead to a study of select Psalms, illustrative of the spirit and sentiment that gave birth to many of our modern poems.

In selecting the Psalms for study, we choose those emblematic of religious ideals—the Blessed Virgin, the Church, the Angels; the theological virtues of faith, hope, charity and the moral virtues justice, prudence, fortitude, temperance, and home life. These are to be linked with poems of representative writers on the same subjects.[1] Finally we approach the Book of Job as representative of Biblical drama.

The time allotted to this course was one semester, divided into two cycles—the weeks preceding Christmas to be devoted to the study of background and short story; the weeks previous to Easter given to the study of Psalms and Drama. These two feasts afford a better opportunity of correlating the work with the religious classes. During Advent and the Christmas season we teach the Messianic Prophecies, and previous to Easter we make special study of feast of Pasch. Biblical dramas we present in general, with less stress on forms and much on interest, on finding human nature in ancient civilization and on discovering sympathy with people who at first seemed strange.

The course may extend over an entire year or be taken during one semester (of eighteen weeks). Two weeks we devote to background, six to the short story, four to drama, and six to the Psalms. The selection of material was determined by the length of the course. Throughout conscious effort was made to apply psychological methods of teaching, much of the work has actually been tried out on groups of high school students, and trustworthy authorities have been consulted. Every effort has been made to make the course a workable one.

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[1] In Appendix I we include an extended list of students' choices in this matter, arranged alphabetically by subject.

At the beginning of the investigation of this project we attempted to determine how many schools (Catholic and public) were devoting any time to Old Testament literature. The data we gathered by interviewing (at summer school) several teachers and superintendents from widely differentiated parts of the country and by correspondence with various schools. Replies to questionnaires indicated that but few schools were offering any such course on high school levels.

At first some teachers questioned the advisability of placing the Old Testament in the hands of high school students, but the majority welcomed the idea of offering such a course as an elective to superior students. In general the results of the investigation were sufficiently gratifying to warrant a hearty endorsement of the course.

The various principals of different schools were asked to answer three questions: "Do you offer a course in Biblical literature?" "Would you favor the introduction of such a course?" "In what year would you offer the course?" One writes: "In schools where Bible Literature is taught there is developed an appreciation of literature not experienced elsewhere. It should have a place in the high school curriculum."

To gauge with a degree of absolute certainty students' reactions to any type of literature is not easy, nor are the results of such attempts likely to prove satisfactory to the teacher; but when one presents the literature in such a manner as to make students realize that it is vitally related to life and that the study enriches their own lives individually, they will respond eagerly. Our students should emerge from our schools possessing a definite capacity for aesthetic reactions; and one must conclude that it is not so much the subject matter of a course as the method of offering it that really is important. Response to a course of this nature may easily be aroused by skillful presentation, and, although the problem of teaching literature to the unpoetic student is a perennial one, it is no reason for not making the course a potential power to enrich and strengthen the spiritual life of a class.

There is no ground for fearing that such study of the literature of the Bible will detract from its religious value; on the contrary, work in Religion classes could be mapped out to synchronize and dovetail with this course in literature.

Our curriculum presupposes that seniors in high school have a background of American and English literature. The introduction to Biblical literature should, therefore, present no difficulty. The teacher should proceed, by means of an exploratory method, by giving a few questions to lead the pupil to make connection between what he already knows and the unfamiliar. We have found that we get best results in the matter by restricting the group to those who have had some literary background, realizing the difficulty to be encountered in the establishing of a standard of good literature because of the fact that the "levels of ability" differ among high school students. The course could be offered (as it was in some schools) as an "enrichment class."

A little time might be spent on showing how the Bible is the word of God, that everything in the Bible pertains to God or something closely connected with His word, and for that reason it has been preserved. Tell how the word of God was handed down as tradition through the ages, which shows us that we are unable to find all the teachings of God in the Bible. A little space may be devoted to the discussion of the Bible, to its authenticity and authority. This matter having been previously learned in Religion classes it will merely be a "recall" here. We should dwell upon the reason for the Bible's great place in the history of the civilized world. No attempt should, however, be made to discuss at great length the authority or authenticity of the Bible. Students should be brought to see rather that the reason why the Bible is such a surpassingly great book lies in the fact that "it has one great theme, that behind history and prophecy and drama lies an intense eagerness to understand God, His nature, His presence." [2]

Let background be less concerned with facts about literature, and more with the literature itself. Too much emphasis cannot be placed on the fact that our concern is human background in its relation to life. Students learn to ask, therefore: Are the characters true to life? Does the literary portrait depicted show us human life? Time should be focused on significant conditions and qualities that show that history of the race is the history of what men desired, thought, and felt.

Too great emphasis cannot be placed on the esteem in which

[2] Drinkwater, John: *The Outlines of Literature*, 1:69.

all great writers of the past have held Biblical events and characters. It would be well to quote to classes instances such as: "In every generation and wherever the light of revelation shone, men of all ranks, conditions and states of mind have found in the Bible a correspondent for every grand storehouse of enthusiastic imagination and the prophetical and lyrical parts of the Holy scriptures," [3] and "a particular book of Scripture may be enjoyed in its rendering as a masterpiece as well as Prologue to Canterbury Tales or *Hamlet* or *Paradise Lost*." [4]

A deep philosophical study of background with high school students would be out of place. We show briefly how the civilization of the English-speaking peoples is due in large measure to Hebraic culture. Most of the students in the class have studied ancient history so that we may have them make a brief survey of Hellenic culture and the effect of Greek achievments on civilized races. They realize how, up to the time of the conquests of the Persian, Cyrus the Great, Biblical literature records the history of the Jewish Nation. By contrasting Hellenic and Hebraic culture, we reveal how the eternal reverence, inspiration, and love that mankind had for rights of man, religious liberty, and domestic life, were traceable to the influence of the Hebrews.

"A race preserves only what it prizes." "Literature furnishes criteria of the first rank for judging an age or the people which produced it." Similar quotations we use to determine the influence of Hebraic culture upon the period down to the Coming of the Messiah.

In studying the periods of David, Solomon, and Cyrus, we fit the characters into the events. Students try to discover the underlying causes for the triumphs and failures of each leader and the causes leading thereunto. Their real contribution to the rise of culture and civilization must be given an important place. In determining the influence which shaped the ideas and ideals of this period, the influence of Religion in Hebraic civilization should be in the fore.

For a study of historical background the outline given in *Century Readings in the Old Testament* could be used. The

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[3] Ibid, 1:71-72.

[4] Quiller-Couch, Sir Arthur: *Art of Reading*, p. 187.

periods cited there are divided into those of National Development, National Disintegration, and the Post Exile. As the purpose of this course is to get a comprehension of the characters of both men and women, of their adventures, joys and sorrows, ambitions and failures (since these touch more intimately the human life and its relation to God), we consider only those events having a direct bearing are those phases of Hebraic life. With this background as a working basis we proceed to a study of some of the characters in more or less detail. A few of the Messianic Prophets will be chosen, particularly those that portray in bold relief strong individuality and give evidence of Jewish thought and life, those in whom the power of faith in God converted itself into action. Such an investigation of a few characters will be sufficient to discover the depths of soul and to reveal the power of religion in soothing sorrow, in affording strength of will, where fervent Faith is vital among people.

Since we have chosen the Messiah as the central point of the course, we single out Abraham as the head of the patriarchal tribe for our first biographical study. "I will make thee a great nation, I will bless thee, and magnify thy name,"[5] "In his seed all the generation would be blessed."[6] He is a chosen leader of God. We dwell on that which inspired his nobility of life, especially exemplified in devotion to duty, to home, and to love, and loyalty to God and His command. We bring out the fact that the example of Abraham has influenced countless lives solely because of his nearness to God. We call attention to his setting out on his long journeys with no consolation save God's will, and his mighty mission as father of a great people; emphasizing the fact that instead of using this power for self-aggrandizement, Abraham was forgetful of self and thought only of his fellowmen. Students will offer parallel instances. When talking over with students the tests of faith and loyalty required of Abraham, we contrast his simple life previous to the call of God with his wanderings afterward, and discuss men of today who have been entrusted with positions of power.

Next we take Isaiah and strive to make pupils realize the im-

[5] Genesis, 12:2.
[6] Ibid., 12:3.

pressive picture the Prophet draws of the preeminence to be accorded the true religion by the nations of the world; the punishment reserved for the proud and those who gloried in their own talents; his attack on women's dress; the shortsightedness of the nation in choosing leaders. We call special attention to those chapters dealing with the punishment of the proud and ambitious Assyrians and compare the situation with that among nations today. From a literary standpoint we may well instance the truth of the following: "Isaiah's poetical genius is superb." "His characteristics are grandeur and beauty of conception, wealth of imagination, and splendour of diction." "His literary style is chaste and dignified; his language is choice; his every sentence is compact and forcible; his rhythm is stately tone-painting."[1] For reading we select chapters which portray great image-power, perfect phrasing, force, grandeur, figures and symbols, and various representations of Zion and the reasons therefor. Pupils will be interested in the descriptions of Tyre, the great commercial and colonizing city of antiquity, and by the belief that its enterprising and commercial character is not to be destroyed but elevated and ennobled by return to the true God, we comment on "Ship of Tyre," the picture given of "vain women"; on the Fall or Babylon and Nineveh. All are powerfully dramatic.

Students enjoy reading aloud parts of the Ode; the descriptions are graphic. The Vision might then be introduced and also studied. In studying Jeremiah they find exemplified patriotic aspirations, the service of country and the glorifying of God; indomitable spirit, unflinching attitude in the face of duty, his fearless and unsparing criticism when necessary, his dealings with professional rivals (prophets who envied his superior gifts); his faith in human nature. They contrast his trial by his enemies with Christ's before Pilate, his response to unjust accusations. They realize that Jeremiah is constantly absorbed in lofty moral and spiritual issues—his testimony is fearless and untainted. We compare his forgiveness of enemies with that of Christ and St. Paul's treatment of their enemies. He exemplifies the fact that "no system of external authority (whatso-

[1] Driver, S. P.: *An Introduction to Literature of Old Testament*, Chapter 3.

ever pains may be taken to secure authentic legitimacy) can release the individual from his duty to God."

"All will be interested in David's life—David the singer of Psalms, the musician, the warrior, the ruler. Already David is well known to the class. They review his life—he rose from common level to a leader of men, a law-giver, an establisher of religion. The various traits of his personality should receive special emphasis—his duty, his loyalty, his friendship. The source of his courage was in the hidden God; "One stood in the midst of you whom you know not." We realize that, in the Hebrew conception of David as a national and religious king, God was to him King and Friend. Famed events show his great personality. At this time "David's Changeless Friendship," by Newman, might be introduced. Themes or oral talks might be suggested or comparisons of characters: Jonathan and David, Gideon and Jephthah, Saul and David, Rachel and Rebekah, Deborah and Delilah, and partners in other famous Biblical friendships. Since impression must be accompanied by expression, debates and oral talks afford an excellent opportunity for effective training.

Canon Sheehan tells us: "There is an interesting picture to be made out of every human life; the interesting thing about life is its human side, its passions, hopes, virtues, habits, thoughts, feelings," [8] What a field the lives of the prophets throw open to us. Their deeds will enable students to see that they gave not only life and moral strength to the individual but likewise to the nation.

Last year, in an attempt to show how the Prophets observed closely the movements of history and saw in the rise and fall of nations an exhibition of the Divine Plan (bringing out the remarkable familiarity with national, social, commercial, and spiritual conditions), a newspaper staff was chosen which elected an editor-in-chief and associate editors whose term was one week. The work was divided among the editors who were to gather from the Bible data on the characters of the prophets assigned for the week, and give daily reports to the class. In one column of the paper, students listed the character of mod-

[8] Sheehan, Canon, D. D.: *Early Essays and Lectures*, p. 349. Longmans Green & Co., N. Y., 1906.

ern times who in some way resembled the Prophet studied. Another plan that pupils enjoyed and gained from was that of choosing a chairman who would assign some phase of the Prophet's life for study and report. Topics such as "What did the Prophet give to the people with whom he lived?" proved interesting. We placed some great man of the day in a prophet's position for a week and students debated enthusiastically who was the greater.

After we concluded our study of the Prophets, we introduced a study of the short story.

SISTER M. LUCIA.

(To be continued)

READING IN RHETORIC ONE

I

For the teacher of English rhetoric in an institution where no compulsory course in the history of English literature is presented in conjunction with the freshmen work there exists a definite and serious problem. Must the work of familiarizing the student with the literary heritage of the past be relegated entirely to the second year or shall some attempt be made to introduce a program of reading assignments into the first year course in rhetoric? How shall the instructor motivate such reading successfully? What shall he emphasize? How may he check his results and determine the effects of the stimuli which he has presented as revealed in improved criticism and judgments by the members of the class? Here are mere phases of the problem, far from solved, with regard to the introduction of a reading project in first year college rhetoric groups.

It will readily be admitted that one cannot expect the most satisfactory results in composition from students who seem generally unaware of the range and content of literature. Sincere educationalists, early perceiving this need, strive to remedy the lack in various ways. One way to develop this cultural background, it has been found, is for the instructor to direct the attention of the group systematically toward a single writer whose productions are of unquestioned merit and whose style is wholly admirable and attractive. This method possesses the benefits of directness and simplicity. It conserves energy and minimizes the dangers that result from hasty and promiscuous reading. On the other hand, if this method is to be pursued, two requirements exist: one of selection, one of presentation. To be more specific: (1) The text in question must be most judiciously chosen: its appeal must be sufficiently catholic, its style unfaltering; it must be lucid and broad, neither too technical nor too academic. (2) The instructor must be conversant with his material in no ordinary way. He must be prepared to assume capably the mantle of authority; he must be saturated, so to speak, with his subject and possess the ability to excite a high degree of enthusiasm and sympathy for the work in the minds of his students. The method is neither of doubtful value

nor are texts wanting, yet it is only rarely that an instructor may be found who is competent to direct his charges with entire ease and satisfaction along this pleasant byway to culture, while avoiding stagnation and monotony.

At the very start, it will be seen, the instructor is confronted by the necessity of reaching a definite decision. Shall he limit his labors chiefly to the select group of promising students to be found in every class, adopting a mature point of view and a very exacting standard of performance, or shall he address the average student, striving by a personal diagnosis to stimulate the ordinary freshman to some better appreciation of literature? If the former course be selected, such specialization will undoubtedly produce excellent results, so far as the group of the elect is concerned. The advantage to the remainder will be nil. If the latter method be undertaken, the activity will not proceed upon so exalted a plane; there will doubtless be leakage of energy. But the results will be more widely distributed, and, while not so striking, will be of appreciable value and generally satisfactory.

It is true that all students cannot appreciate the effort which is being made in their behalf. Some cannot, by any manner or means, either comprehend or feel the exaltation that comes from companionship with the finer things in literature. Yet shall we not proceed as though all were of the elect, as though all were capable and strong? It is indeed a grave judgment to decide that Harry Daw, who dislikes the *Idylls of the King* and thinks that Scott and Thackeray were of the same generation, must be left to his devices. The responsibility incurred by such an act of judgment is enormous. Harry Daw might better his idea of chronology could he be induced in a spirit of goodwill to read *Guy Mannering* or *Henry Esmond*. A bit of bluster taken from *Tamburlaine* may send one youth to Marlowe; another student, for an entirely different reason, may make the acquaintance of the *Vicar of Wakefield*. Some, indeed, deserve to be "cast out of Zion." Yet doubtless the safer method would seem, as Franklin Baker has said, to cause "the atmosphere of the classroom to nourish the hopeful and beneficent illusion that the world of beauty and understanding is a common heritage."[1]

[1] "Studies in Appreciation": *Teachers College Record*, August, 1927. p. 120.

Eventually, when the harvest time is nigh, we may root up the cockle while the wheat goes securely into the barns. Till then we must consider that it may be found indiscreet, except in rare cases, to strike a blow at the general optimism and unity of the class. So may the instructor know the satisfaction that comes with the thought that he has wrought no possible injustice, and that to the last he has striven impartially and sympathetically to awaken the love for good books in the hearts of those entrusted to his care. *Gradu diverso, una via.*

Undoubtedly there are teachers of rhetoric who, while they appreciate the value of an occasional sortie into the realm of literature, fear nevertheless to trust themselves far afield, with the result that, after consulting the selection of one hundred best books by the late Sir John Lubbock, Bart., or the like, they present to their classes lists of the following type:

Read at least . . . of the following and submit a brief account of each.

1. Chaucer. Selections.
2. *Essays.* Bacon.
3. *Macbeth.* Shakespeare.
4. *Life of Johnson.* Boswell.
5. *Paradise Lost.* Milton.
6. *Vanity Fair.* Thackeray.
7. *Idylls of the King.* Tennyson, etc.

It is distinctly a mistake to offer such a list to an average freshman group. Funeral baked meats seem these, coldly and dogmatically set forth. No one will undertake to deny the intrinsic literary value of such books as those above mentioned. Nor is the possibility that the student will comprehend and enjoy such works entirely lacking. Yet it is a truism that a freshman can appreciate the pathos of an unpretentious lyric like Austin Dobson's *Angel Court* or *The Highwayman* by Noyes or Frost's *Death of the Hired Hand* much more readily than he can comprehend the sublimity of Milton or the breadth of Shakespeare's genius. It is a mistake, therefore, to attempt to hoist the youth willy-nilly to Parnassus; the gradual ascent, while requiring more patience, is much more sure. For the average freshman is easily frightened, and one of the readiest ways of doing so is to thrust an "English classic" into his hands

unexpectedly. He has previously created for himself no standards of criticism which he may confidently apply; moreover, he feels called upon to exercise no real critical discrimination. He knows that the book before him has been lavishly praised by those who should know, and he feels that he can contribute nothing. The work may be interesting and good in itself, but *he* has not been called upon to take part in its selection. He reads it, therefore, to fulfil the requirements of the Department of English. We may never confidently assume that a student's reply to a question on such a volume is a valid and sincere index of his understanding and enjoyment.

It would seem, therefore, that if we are to introduce our students to the standard works of English literature we must first stimulate a general interest in reading and then educate to the comprehension of such works. Men living in the rude stages of society which are found in West Africa cannot, it is said, enjoy the food of civilized peoples; it takes time to educate them to an appreciation of fine white bread and delicately seasoned meats. Somewhat similarly, we cannot at the outset expect mental fare in its highest form to be fully appreciated. A gradual process of education is desirable. Proceeding from what is known to what is not fully known the mind broadens; it has opportunity to exercise itself and develop new critical powers. The sense of frustration and bitterness that results from incomplete comprehension is accordingly avoided.

II

Books, of course, are serviceable—this the student can appreciate; they are likewise a substantial joy. Throughout life the reading of good books is one of the few profitable pursuits that afford unalloyed pleasure; hence another excellent reason why students must early be interested in the mild and none the less sound entertainment of letters. No memory is more sweet than that of the moment when we discovered a new friend in the world of books. It is apparent that if one has read for the first time Poe's amazing tale of the ourang-outang or the startling story of Usher late in a December evening, alone in a rambling house, with the twigs of a tree, tortured by the wind, beating a weird tattoo on the window pane, the impression of the same will be trebly vivid. Keats' *Hyperion* or Thomson's

Castle of Indolence perused in some sequestered nook far from the haunt of men on some glorious spring day will always live in the memory, endeared the more by the circumstances. And the memory of one good book completed serves to quicken interest in another. This, of course, the alert pedagogue will bear in mind.

A boy may be manifestly inattentive during a discussion of J. M. Synge's *Riders to the Sea*. Judicious and sympathetic questioning may reveal that his chief interest lies in detective stories. If the teacher will admit that the character drawing in S. S. Van Dine's fiction is more distinct than that of the ordinary mystery story a point has been gained. The teacher, by conceding the merit of the *Greene Murder Case* as a gripping work of its kind or discussing critically the clever construction of Hecht's *Florentine Dagger*, gains the confidence of his auditor. Presently, when he has occasion to call attention to the masterly character sketching of Thackeray, his words will fall upon attentive ears. Similarly a group who, as a matter of fact, have admitted finding the stage presentation of Stoker's *Dracula* effective and well arranged, may be readily interested in the fertile field of the modern drama. A student who confesses that he has read Harold McGrath's *Grey Cloak* three times may be trusted to read Hooker's translation of *Cyrano de Bergerac* with avidity and genuine enjoyment, if properly motivated. If a student recalls with pleasure his reading of the *Sea Wolf*, then Conrad's *Lord Jim*, that fascinating romance woven about the chief mate of the "Patua," is obviously a stepping stone on his forward path.

The following would appear to be true. It is useless for the instructor who ardently desires to gain the sympathy of his class to ridicule the former standards of taste of the individual, imperfect as they may have been. The shock of the revelation that *King Solomon's Mines* is not to be placed side by side with *Silas Marner* creates a rift in sympathy between student and teacher difficult to bridge. The Alpine guide who earnestly desires his followers to make progress toward the summit must not permit himself to proceed so far in advance that his carefully voiced cautions fail to reach the ears of the would-be *bergsteigers* whom he professes to lead. If necessary, he must

retrace his steps and assume proximate guidance, skirting each crevasse, cautiously picking his way along each craggy slope. So the problem before the instructor is a delicate one. If he wishes to make the most of his class, not only must his knowledge of the *terrain* be profound, but he must assume immediate control. He must neglect no opportunity to build up confidence, simultaneously replacing with noblest ideals the outworn and flimsy fetishes of the past.

There is the special problem, of course, of the student who goes about in his solitary walks with a copy of Landor's *Gebir* or Edward Fitzgerald's *Salaman and Absail* or the like tucked in his pocket. Serious minded youths with a taste for literature at this age like to think of themselves as explorers in the attic of the past. Accordingly, should one of these students "find" the poems of Kirke White or McPherson's *Ossian,* for example, he feels a certain pardonable pride in the discovery and may be inclined to disregard works of more proven value which are more amply treated in the histories of literature. This presents a peculiar further task to the teacher who is continually and earnestly on the *qui vive.* He must set about to effect a readjustment of values, not by deprecating the works of Kirke White or Landor, Chatterton or Beddoes, as the case may be, but by pointing out similar and more mature beauties in the works of Gray or Wordsworth, Keats or Tennyson. This too, is a delicate problem, requiring expansion of interests rather than correction of standards. The literary snobbishness of the freshman must be eradicated without injury to the self-respect of the prospective advanced student of literature. One will admit that the nature lover must not neglect to stand afar off and view the grove, though something is to be gained from the contemplative admiration of a single sapling. Similarly the student, though he may possess predilections and preferences, must be encouraged to adopt a broad and fully enlightened outlook upon the entire field. This is the first step: specialization and favoritism may be tolerated and even encouraged under this plan—later.

To perform all this successfully the teacher must assume temporarily the rôle of a coach rather than a commander, an adviser rather than an examiner. The majority of freshmen have keen, willing minds, eager to learn, provided the approach is not made

to appear at first too abrupt or too arduous. That is why the *Tales of the Mermaid Tavern* constitutes a good introduction to Shakespeare and Jonson. If we must be didactic, we had best bide our time carefully. Let us throw scales, tests, and I.Q.'s into the discard for a while, and let us cease to call from the housetops that a book must "improve, instruct, elevate." Some of the finest works of literature appeal simply to the emotions. They convey directly no moral "message," and the author had no thought of instructing. *Annabel Lee* is such, and the *Eve of St. Agnes*. Let us at the beginning recognize the emotional appeal of literature and appreciate its constructive beauty, just as surely as we ultimately consider its value to instruct or inform. Thus we make easy the *Gradus ad Parnassum* for the literary aspirant. When the snow flies and literature looms no longer as a weird impassive idol to the many, we may with comparative security begin to speak of technique, content, purpose. Then, too, only after much steady, interested reading, may we look for results in the steady, consecutive thinking without which it is absurd to expect excellent results from freshman students in the field of English composition.

PAUL J. KETRICK.

EDUCATIONAL NOTES

HARRISBURG DIOCESAN SCHOOL REPORT

The Fourth Annual Report of the Parish Schools of the Diocese of Harrisburg has just been received. The report, which covers the school year 1928-29, reveals that there are 58 elementary schools and 21 high schools and commercial schools in the diocese enrolling 15,794 pupils. Of these, 14,627 are in the elementary schools and 1,167 in the high schools. There are 393 religious teachers and 7 lay teachers.

In making the report, the Reverend Harold E. Keller, diocesan superintendent of schools, stresses the marked progress that was made during the last year in the field of secondary education. The cities of Lancaster, York and McSherrystown began four-year senior high schools, and Harrisburg announced the completion of plans for the erection of a new high school building. In addition, the new school of St. Mary's, Lebanon, was so constructed as to take care of the high school needs of the Catholic children of that ctiy. Father Keller points out, however, that the most acute of all the problems faced in the establishment and expansion of secondary education is that of teacher supply. "Teachers for this kind of work," he explains, "require four years of college preparation, and the demand for them has far exceeded the supply. Hence there is no hope for immediate relief. Our ability to meet our future needs will depend to a great extent on an increase in the number of religious vocations."

PUPIL POPULATION OF SECONDARY SCHOOLS

The pupil population of secondary schools continues to increase rapidly. Thus Carl H. Jessen, of the Office of Education, reports, in Bulletin, 1929, No. 22, on *Secondary Education*, that, while the total population of the United States in 1918 to 1926 increased about 14 per cent, the number of pupils in secondary schools came within one hundred thousand of doubling during the eight-year period. The number of high schools increased 5,400, 33 per cent, and the teaching force practically doubled in this same period. He adds, "At the present time, more than one-half of our population of ages 15 to 18, inclusive, is actually enrolled in secondary schools. In 1918, the percentage was 28.29; in

1920, 37.80; in 1922, 41.74; in 1924, 48.35; and in 1926, 53.12. The corresponding percentages for enrollments in public high schools range from 25.6 in 1918 to 48.2 in 1926."

GAIN IN CATHOLIC HIGH SCHOOL ENROLLMENT

A total of 226,466 pupils were attending Catholic high schools in the school year of 1928, it is shown by the biennial survey just completed by the N.C.W.C. Department of Education for the forthcoming issue of the *Directory of Catholic Colleges and Schools*.

This figure represents an increase of 21,651 pupils, or 10.6 per cent, over the total enrollment of the Catholic high schools in 1926, when there were 204,815 pupils in attendance.

There were, in 1928, a total of 2,158 Catholic high, or secondary, schools, the survey also shows. The loss of 84 schools, which this figure shows when compared with the total number of Catholic high schools revealed in the 1926 survey, is probably due, Department officials say, to the fact that a number of Catholic high schools were consolidated between the years 1926 and 1928.

The teachers in Catholic high schools increased in numbers from 13,242 in 1926, to 13,527 in 1928. This represents an increase of 285 teachers, or of 2.2 per cent. Religious teachers in Catholic high schools increased 194 in number, or 1.7 per cent, while lay teachers increased 91 in number, or 4.9 per cent.

The reports returned in the survey show that, of the total number of pupils in the Catholic high schools, 95,450 were boys and 126,198 were girls, while a total of 4,818 were not classified as to sex in the reports.

GUIDE TO CATHOLIC MAGAZINE ARTICLES

Access to articles in Catholic magazines will be greatly facilitated, and a long cherished dream of Catholic librarians will be realized this spring when the first number of "The Catholic Periodical Index" will come from the press. Announcement of the forthcoming index was made recently by the Rev. Dr. Paul J. Foik, C.S.C., Librarian of St. Edward's University and former chairman of the library section of the Catholic Educational Association.

"The Catholic Periodical Index" will be similar to the "Readers' Guide to Periodical Literature" published by the H. W. Wilson

Company and will also be published by the Wilson Company, Father Foik said. It will be published quarterly, with annual and triennial cumulations. The first number will appear in April of this year.

RELIGIOUS VACATION SCHOOLS

Rev. J. H. Ostdick, diocesan superintendent of schools, in the recently published Annual School Report of the Diocese of Omaha, says:

As the religious vacation schools are emerging from the pioneer period in the Diocese of Omaha, the Right Reverend Bishop requests that they be recognized in the annual school report. The first schools of this type were opened four or five years ago at St. Benedict's Parish, Omaha, and St. Francis, Blair, Nebraska. During this last summer, vacation schools were conducted in nineteen parishes.

The results indicate that the vacation school is an effective agency in instructing children in parishes where there is no parochial school. The children are prepared for First Communion and trained to take part in the church singing. Boys are taught to serve at the altar and girls to take care of the furnishings of the sanctuary and sacristy. The success of the schools at St. Agnes, St. Benedict's and St. Wenceslaus' parishes in Omaha, all of which have parochial schools, shows that the vacation school can supplement the work of the parish school.

The report shows that there are 19 vacation schools in the diocese with a total of 1,277 pupils. The schools are taught by 29 religious and 22 lay teachers.

MANUAL OF RELIGIOUS VACATION SCHOOLS

A Manual of Religious Vacation Schools has been prepared under the direction of Rev. Edwin V. O'Hara, of the Rural Life Bureau, N.C.W.C. In addition to directions for the organization of these schools, it contains a detailed course of study in religion for each day, making a program of sixty hours of religious education. This course of study is the joint work of Rev. Leon McNeill, diocesan superintendent of Wichita, and Rev. Felix N. Pitt, diocesan superintendent of Louisville. Courses are provided for four groups, designated as Primary, Intermediate, Junior and Senior High School. The program outlines work in Picture Study, Catechism, Bible History, Liturgy, Sacred Singing, Health, Recreation and Hand Work.

Copies of the Manual may be secured from The Rural Life Bureau, N. C. W. C., Washington, D. C.

ST. VINCENT'S COLLEGE AVIATION COURSE

Affiliation with the Mayer Aircraft Corporation, Bridgeville, and the Main Aircraft Corporation, Greensburg, makes it possible for St. Vincent's College, the great Archabbey School of the Benedictine Fathers, to offer one of the most elaborate aviation courses ever attempted by colleges of this country. St. Vincent's is the first Catholic college to add aviation to its curriculum and is the only college in this country to purchase a plane for the facilitation of instruction. Most colleges offer the ground school courses and theory of flight to their aviation students, but the actual flight instruction must be carried on at a commercial airport.

NATIONAL CATHOLIC ALUMNI FEDERATION TO MEET APRIL 25

The fourth convention of the National Catholic Alumni Federation will be held at the Mayflower Hotel, Washington, D. C., on April 25, 26, and 27.

At the sessions of the convention on Saturday, April 26, conferences and seminars will be held for the study of the problem of alumni organizations. Leaders of alumni effort in the United States will participate in these conferences and seminars to lend the benefit of their advice and experience.

Delegates to the convention will attend a solemn Pontifical Mass to be celebrated at the National Shrine of the Immaculate Conception, on the campus of the Catholic University of America, Sunday, April 27. The convention will close with a banquet on Sunday evening.

VIENNA SUMMER SCHOOL

Announcement has been received in regard to the Fourth Vienna Summer School, which will hold its sessions in connection with the University of Vienna, July 1 to August 15, 1930. The Summer School will consist of general lectures and special seminaries. All the work of the school, with the exception of the German Course, will be given in English. The school is conducted under the auspices of The Institute of International Education, 2 W. 45th Street, New York, and The Austro-American Institute of Education, Vienna, Austria.

THE AUDUBON BIRD CHARTS

The Audubon Bird Charts are recommended for school use. These charts show the birds in life size and in characteristic attitudes and natural colors. The charts may be purchased from the Massachusetts Audubon Society, 66 Newbury Street, Boston, Massachusetts. The profit on their sale goes to teach conservation through a knowledge of birds.

CLASSROOM EDUCATION BY RADIO

Statements summarizing the findings of the Advisory Committee on Education by Radio, appointed by the Secretary of the Interior, Ray Lyman Wilbur, were issued on February 26 by the Department of the Interior. "There are certain objections to and strong points in favor of the use of radios in the classroom," according to the findings of the committee. The favorable and unfavorable opinions of the use of the radio in the schoolroom are summarized as follows:

Among those in opposition is the view that broadcasting to schools constitutes an additional sales pressure put on school officials; that it is a dangerous vehicle of commercial propaganda; that it is both expensive and experimental; that it admits jazz and cheap entertainment to the schoolroom; that it subordinates teaching to dial twisting; that it disrupts, interrupts and overcrowds the schedule; that it encourages teacher laziness; that good programs are not available; that available programs are not properly correlated with the curriculum; that there is insufficient advance information on programs; that radio is of no more value than a phonograph record, since the teacher must supply instruction before and after; that too many teachers are incompetent to select radio programs wisely and use them skillfully; that it threatens to bring in more mass education and standardized thinking.

Among arguments advanced in favor of the use of radio in the schoolroom is the theory that it enriches the curriculum; that it vitalizes instruction; that it adds variety; that it stimulates more attentive listening; that it fires the imagination; that it awakens intelligent curiosity; that it stirs ambition; that it broadens horizons; that it increases appreciation of the subjects studied; that it wholesomely stirs emotions; that it supplies

personality and authenticity not felt in textbooks; that it results in increased voluntary research and study; that its demonstration lessons bring the teacher new ideas, new lesson plans, new methods, and new exercises; that it relieves the strain of continual direction of class work; that it enables the teacher to study her class and observe individual differences more effectively than is possible when she is doing the actual teaching; that it awakens adults to a new understanding and appreciation of school work; that most of the objections to it are like all objections to new methods—inspired by inertia or uncertainty—and will vanish as the art is learned; that opponents are chiefly among those who have not given it a fair trial.

REVIEWS AND NOTICES

A Review of a Review on Backgrounds of Biology, by John Giesen and Thomas L. Malumphy. THE CATHOLIC EDUCATIONAL REVIEW, January, 1930.

A book which is not worth anything deserves no review. But if a book attains to six pages of criticism in a reputable journal, then there must be something to it, even if these pages are pages of denunciation. And if such a denunciation is openly at variance with every canon of gentlemanly criticism, then there must be a reason. What is that reason?

The review on Backgrounds of Biology is such a denunciation, written with such an overwhelmingly convincing authority on some few technical errors of little consequence to the avowed purpose of the book, that it is a masterpiece of insinuating animosity and vindictiveness and cannot, therefore, be objective. For that reason I could even doubt the very truth of the factual scientific criticisms of the reviewer. Neither I, nor any lay friend of mine, can quite understand the reviewer's objection to Fig. 29, but we could understand his naive admission that the authors in Fig. 27 actually knew what a zygote was, and we had to realize what an intense animus it must have been, that could reserve for a later special paragraph the actual mistake of inadvertently interchanging the words male and female occurring in relation to the already criticised Fig. 29. It showed us at what pains the reviewer must have been, not only to find faults, but to demonstrate their monstrosity. This is one point only and by a layman and for our purpose sufficient. The whole review rings with a tonal accusation of incompetency on the part of the authors, whom I know and respect as scholars and gentlemen, and it finds in its very ending a fittingly rude culmination.

In brief, the review is manifestly unjust. Either the book is so unscientific and worthless as the reviewer purports it to be and, therefore, beneath the dignity of serious consideration by a scholar and gentleman, or the book is worth consideration and then the reviewer has sinned against every sacred canon of scholar and gentleman.

ALFRED V. BOURSY.

In Answer to J. B. Parker's Comment on Backgrounds of Biology

THE CATHOLIC EDUCATIONAL REVIEW has always been a Christ-minded champion of the causes of "scientific investigation" and "constructive thinking." However, according to the reviewer of *Backgrounds of Biology*, by John Giesen and Thomas Malumphy, in the January, 1930, number of the magazine, a course of unscientific investigation and direct destructiveness of a pioneer line of teaching is pursued.

First of all, a plague of denunciation falls upon the book sweeping it into the dust heap, and when its reason for existence is wiped away, the calm reviewer begins to pick out errors—a method reminding us of the classical idiom which kills a criminal and then proceeds to visit him with every form of torture.

It seems that the book, *Backgrounds of Biology*, stands or falls according to the way a simple question is answered. Has an intelligent lay-person the right to listen to a lecture on science, or has he not? Success gives the answer, and success points to the "brilliant interpreter of science to popular audiences," Thomas Huxley, and to his "Lay Sermons." We know how firmly and vigorously he set the minds of the English people thinking over the theories of Charles Darwin.

And errors, too, should they not also be dealt with on the blessed lines of constructive thinking? Modern ethics still uphold the Master's method of criticizing the erring brother; and what scientist with a mind trained to catch the minutest irregularities in nature is not glad to have his own errors brought to his laboratory door? Still the load to be brought might be comfortably lightened were the reviewer of *Backgrounds of Biology* to loose his hold on such based-on-fact-and-reason statements as the one concerning page 200, "All activity in living bodies, whether plant or animal, is attended by oxidation; i.e., by union of oxygen with plant or animal tissue." Respiration, which is carried on by oxidation, occurs in every living cell of plant or animal. It most certainly goes on in the chlorophyll-bearing cells of leaves and stems, and most certainly attends the mysterious activity of photosynthesis, because while not furnishing the energy for carbohydrate-synthesis, it does furnish energy for the cell in which the chloroplasts do their work. This is one of sev-

eral instances which prove that the over-zealous laborer has pulled up wheat.

The practical issue lies, however, not in a fuss about fine points of scientific terminology, as to which any person is willing to be set right—printers' blunders or proof-readers' blindness—but in a question raised to the Catholic University of America, to that city seated on a mountain. Praise, appreciation, encouragement have come to the author of *Backgrounds of Biology* from all sides, from biologists of established reputation, and from educationalists. Has the high "City," the source of supreme support and enlightenment for Catholic seekers into truth, only confusion and denunciation for the pioneer who is preparing minds for the laboratory of life?

SISTER FRANCIS DE SALES,
Instructor of Botany.

Visitation Convent,
St. Paul, Minn.

A REPLY TO MY CRITICS

In this issue of the REVIEW appear criticisms by Alfred V. Boursy and Sister Francis de Sales, of my review of the *Backgrounds of Biology* by Giesen and Malumphy, which appeared in the January issue of this publication. I trust that the readers of the REVIEW will note carefully what my critics have to say about me before they read what I have to say in my reply. The manner in which Mr. Boursy takes me to task for my "denunciations" of the book shows quite conclusively that I have no monopoly on that particular art. There is this difference, however, between our "denunciations": his are based on nothing other than personal opinion; mine, on facts substantiated by citations.

His charge that the errors I cite are only technical ones is absurd. The statement that I quote from page 93 is a repetition of a statement made on page 2. When a statement embodying an error is made and then further on in the text is repeated with emphasis, the error cannot be called a technical one. That the statement referred to is erroneous not even the authors will deny, for if they do I have only to ask them to read what is said

on page 58 about budding to put them to rout. What is true for this citation is true for all the rest, and as to what consequence these errors may be "to the avowed purpose of the book" I ask the readers of the REVIEW to judge for themselves.

In Mr. Boursy's statement, "Neither I, nor any lay friend of mine, can quite understand the reviewers' objection to Fig. 29," he furnishes convincing proof of my contention that this book cannot be safely put into the hands of those "totally unfamiliar with biological topics." What will be the result of placing this book in the hands of those who know nothing about biology, when Mr. Boursy, who sets himself up as a critic, cannot detect the error in Fig. 29 even after it has been pointed out? The question of whether the authors know what a zygote is was never raised. The question involved was whether the authors understand the phenomena of maturation division and of the *formation* of a zygote. In Fig. 27, both of these are correctly illustrated; in Fig. 28, the illustration of maturation division contains an error; and in Fig. 29, the illustration of the formation of a zygote also contains an error. When an author, in dealing with a particular phase of biology, uses to supplement his discussion, three illustrations, of which one is correct and each of the other two contains an error, does his illustrations prove that he knows what he is talking about?

Mr. Boursy's wrathful insistence that the mistake I cited in "a later special paragraph" is due to "inadvertently interchanging the words male and female" in the last sentence of the paragraph containing the mistake, is not borne out by the evidence. The writer of that paragraph evidently was not at home in that field and consequently confused two ideas: the "odd" chromosome in a cell and the odd number of chromosomes in a cell. The *odd number of chromosomes* in the zygote determines the male; the *even number* in the zygote, the female. In developing the paragraph the writer follows the course of the "odd" chromosome through the process of maturation division of the spermatocyte and the fertilization of the egg, and in so doing finds that two of the resultant sperms will each receive an "odd" chromosome but that each of these sperms will have an *even number* of chromosomes. Now, if one of these sperms having an "odd" chromosome but an even number of chromosomes

fertilizes an egg, which likewise has an even number of chromosones, the result will be a zygote with an even number of chromosones—a female—but among this even number is found the "odd" chromosome and therefore its presence determines the sex —a female. The position of the words male and female in that last sentence of the paragraph in question are the logical result of this confusion of ideas and they are just where the writer intended to put them. But why they were not discovered and the error corrected by those to whom the authors entrusted their manuscript for review is a matter that remains to be explained.

In reply to the criticisms of my review made by Sister Francis de Sales, I would first ask whether she would have a reviewer in publishing his review of a book overlook the errors to be found therein and in so doing accept equal responsibility with the author for whatever shortcomings the book may contain? If he finds ground for adverse criticism of the book would she have him make that criticism without citing the evidence on which it was based? As for the book itself, like all others in its class, it must stand or fall on its own merits, and I might add that it is a far cry from the "Backgrounds of Biology" to the "Lay Sermons" of Huxley.

In taking me to task for my criticism of the statement: "All activity in living bodies, whether plant or animal, is attended by oxidation; i.e., by the union of oxygen with the plant or animal tissue," Sister Francis accuses me of pulling up wheat. By the expression "is attended by oxidation" I understand the authors to mean *depends upon the energy released by oxidation.* If, however, the expression is not intended to mean that, but simply implies that oxidation only accompanies the activity, just goes on at the same time or "attends" the activity, as Sister Francis would have us interpret it, then that statement, considered as an integral part of the paragraph in which it occurs, is the most ridiculous thing I have ever seen in a text on biology. When she states that respiration—that is, oxidation—occurs in the chlorophyll-bearing cells and that "it does furnish energy for the cells in which the chloroplasts do their work" she states a fact, about which no question has been raised, and at the same time kicks up a dust to obscure the point at issue. Photosynthetic activity is not the only activity that goes on in the

chlorophyll-bearing cells but it is an activity that is entirely independent of the energy released by oxidation within the chlorophyll-bearing cells or in any other cells. The energy upon which photosynthesis depends comes from without the cell, and when Sister Francis says that respiration "attends the mysterious activity of photosynthesis" she has stated exactly what it does, but any energy released thereby goes to sustain some other activity of the cell; it has nothing whatever to do with photosynthesis. I scarcely think that the authors would like to have this meaning of "attend" read into their sentence. I have pulled up no wheat.

He who cannot use scientific terminology correctly would do well not to use it at all, and I would remind Sister Francis that printers and proofreaders "follow copy." Let the responsibility for what is in this book rest where it belongs, upon those that sponsored its production; and let the responsibility for my review rest, not on the Catholic University or upon the REVIEW, but upon the man who wrote it and who is making no apologies. Until my critics can show that my criticisms of the book are not supported by the facts in the case, their complaints and ebullitions are ill-advised. So long as texts such as this one go unchallenged by our Catholic reviewers, just so long will those outside our circles accept them as representative of our standard of scholarship and instruction in the field of biology.

J. B. PARKER.

How You Can Provide Individualized Instruction in Your School, by Sister Mary Dionysia Plucinska, M.A., Bureau of Education, National Catholic Welfare Conference, Washington, D. C.

In five sections the author of the pamphlet entitled *How You Can Provide Individualized Instruction in Your School* has epitomized the available information concerning the practice and experimentation necessary for beginning individualized instruction in a school system.

In the first section the author lays down the principle of individual differences upon which the argument for individualized instruction is based. Individualized instruction, as the author sees it, can be effected, first, by the homogeneous grouping of the

children of a class; secondly, by the adjustment of the school and of the curriculum to the individual.

The method of determining the mental ability and the achievement grade of the pupils with the view to proper grouping is under consideration in the second section of the thesis. A partial list of the group intelligence tests generally used in the schools is given. The most reliable and most widely used tests are specified in a special list of tests. The results of intelligence testing alone are not sufficient to guide aright the teacher in her task of grouping the pupils. To help her further in establishing a personal standard for every child, the author suggests six reliable batteries of tests which should enable the teacher to judge the child's achievement in a given subject. Hints for administering the tests and for scoring and recording the results are also found in this section.

In the third section "some data considered as an adequate basis for the grading and sectioning of pupils" are discussed and the chief virtues of ability grouping are enumerated.

After considering first, the necessity of homogeneous grouping in our school system, and secondly, some teachers' guides for the scientific procedure in the classification of pupils, the author describes briefly some of the modern ability grouping plans.

The discussion of the preliminary steps to be taken to adjust the school to the pupils is followed by a challenge to the progressive teacher. Convinced she is of the wide difference in the ability of a group of children, and she is urged to seek in experimentation a solution to her problems in teaching, even at the risk of failure.

In the two appendices the author is helpful to the teacher. In Appendix A she lists the publishers who distribute most of the standard tests now available. In Appendix B she furnishes a comprehensive bibliography.

How You Can Provide Individualized Instruction in Your School will prove to be a substantial aid to the progressive teacher who is asking, "How shall we meet the individual child in the present school systems?" She will find in the pamphlet hints that will serve her in dealing with the various groups of her class and in judging what is the maximum and what the minimum requirement of the groups. She will find herself encour-

aged to meet the demands of the individual by enriching the program of every group according to the receptivity of the minds of those who constitute the group.

SISTER M. DOMINICA, O.S.U.,
Louisville, Kentucky.

Introduction to Education, by Clapp, Chase and Merriman. Boston: Ginn and Company, 1929. Pp. xix+569.

As a result of the rapid development of specialization in the field of education, college and university courses in the subject have been multiplied to such an extent that the prospective teacher is often in a quandary when it comes to a question of deciding upon a program of studies to be followed. He is required to follow a certain specified number of hours in education, but of the course to be pursued it is seldom that more than a few are definitely prescribed. Hence, it not infrequently happens that his program is of such a kind as to acquaint him with only a section of the field of education. Thus he loses that broad view of his subject which is considered so essential to the specialist in any line of scientific work.

To avoid this narrowness of outlook, most schools of teacher training have begun in recent years to require their students to take an introductory course in Education, the purpose of which is to do for the student of Education what the freshman orientation course is supposed to do for the college student or the course in General Science for the high school pupil. Such a course has already proved its value not only for the prospective teacher but also for the general student who, though having no intention of teaching in later life, finds it useful to have some knowledge of the problems of education and of the advances that have been made toward their solution.

Several textbooks intended for use in this course have already appeared, the latest of which is the *Introduction to Education* of Clapp, Chase and Merriman. This is, in the opinion of the reviewer, a splendid text, well adapted to the purposes of the introductory course. The treatment of the various divisions of Education, from History to Measurement, is all that could be desired in a text of this kind. The Philosophy of Education is an exception. For some reason, the authors have not included a separate

discussion of what many of us believe to be the most important topic in the whole domain of education. To be sure, one can gain a fairly accurate idea of their own philosophy of the educative process from their discussion of the other topics; but it would undoubtedly have added to the value of the work had they included an outline, at least, and an evaluation of the various philosophies that have determined and still determine educational aims and educational procedures. In this connection, we might add that the place and function of the private school in American education do not receive the attention they deserve.

Despite these shortcomings, the text has many features that will appeal to the instructor in charge of the introductory course. The different divisions of the subject are treated as being of equal importance and there is no indication of the authors' endeavoring to stress their own field or fields of interest to the detriment of others. As a result, the student using the book as a text should secure that comprehensive view of the subject, which, as we have already said, is the aim of the introductory course. Two chapters, IV and XI, dealing respectively with the Organization of Education and the Training of Teachers in Europe, introduce an innovation in this type of course which is decidedly worth while. We Americans are justly proud of our educational system but we are apt to overlook, if not to belittle, what is being done for the education of the people in other lands. We have still much to learn from Europe and the student of education cannot afford to be ignorant of educational progress abroad. Hence, the authors of the present work have acted wisely in including in their volume a discussion of English, French and German educational systems. Familiarity with these cannot but widen the horizon of the American student.

EDWARD B. JORDAN.

You and Your Children, by Rev. Paul Hanly Furfey, Ph.D. New York, Benziger Brothers. Pp. 180. Price, $1.50.

Pope Pius XI in his Encyclical Letter on *Christian Education of Youth* made the following significant statement: "The offices and professions of a transitory and earthly life, which are certainly of far less importance, are prepared for by long and careful study; whereas, for the fundamental duty and obligation of

educating their children, many parents have little or no preparation, immersed as they are in temporal cares."

This important utterance of the Holy Father brings to the attention of Catholic parents the need for more preparation for the responsibilities and obligations of parenthood. It is most opportune, therefore, that Dr. Furfey's new book, *You and Your Children,* should appear at this time and in such form as to make information on child training accessible to parents and others who are charged with the care of children.

The purpose of Dr. Furfey's book is "to bring to the Catholic parent the best available knowledge on child training—a knowledge derived from the age-old experience of the Church and from some of the recent results of modern psychology." Dr. Furfey, who is one of the leading Catholic authorities on child welfare, accomplishes his purpose in a skilful and interesting manner.

How to prepare for the tasks of parenthood is outlined in a succession of clear, simple, frank chapters. The subjects treated include, The Christian Home, The Child's Health, A Healthy Mind, The Child's World, The Cords of Adam, The Spoiled Child, Discipline, Religion and the Pre-School Child, Play Time, School Days, The Backward Child, The Gifted Child, The Child and His Books, Music and Art, The Child and Purity, The Gang Age, The Boy and His Clubs, The Girl and Her Clubs, Adolescence, Choosing a Life Work, and The Child and the State.

The author explains the Catholic position on the religious training of the child and sex instruction. Priests and teachers will find the book useful to recommend to parents who desire further instruction on these subjects. Information is given on the recent changes in educational theory and practice. For example, there is a clear description of the intelligence test and its use. Study Clubs, Parent-Teacher Associations and other groups interested in educational problems will find this phase of the book valuable for their discussions. The case method that is used in giving illustrations adds greatly to the effectiveness of the material. All data relating to the mental processes of childhood are shorn of technical terminology and brought into conformity with Catholic principles.

In regard to choosing a vocation, Dr. Furfey says, "There is only one right spirit in which to choose a life work. That is the

spirit of Saint Paul on the Damascus Road. The great Apostle had just been overwhelmed by the vision of Jesus Christ, he had been blinded by the brightness of the Divinity, and the first utterance that trembled to his lips was 'Lord, what wilt Thou have me to do?' Parents should encourage their children to take this high view of their vocation. The child should be taught that success or failure from the standpoint of the world is a small consideration, while success or failure from the standpoint of eternity means everything."

Some Hints for Parents' Reading, the closing chapter of the book, will be helpful to parents who are inspired to continue their study of the difficult job of intelligent parenthood. In addition, the volume contains a list of Catholic Books for Boys and Girls, compiled by the publishers.

The great need for the book, the popular style in which it is written, and the attractive price at which it is offered are factors that should give the book the wide circulation that it deserves.

JAMES E. CUMMINGS.

Fundamentals of Chemistry, by Carl William Gray, Head of Chemistry Department, Hollywood High School, Los Angeles; Claude W. Sandifur, Principal of Lankershim High School, Los Angeles; and Howard J. Hanna, Head of Physics Department, Los Angeles High School. Revised and enlarged edition. Boston, Mass.: Houghton, Mifflin Co., 1929. Pp. xiv+650. 202 figures. 12.5x18.75 cm. Price, $1.80.

This is an excellent high-school textbook. It is a revised edition of a book that was up-to-date when it first appeared in 1924. Before that time the manuscript had been in use in mimeographed form for ten years. It may be said, therefore, that the text has been subjected to the test of experience.

The fundamentals of general chemistry are well presented, mostly in the first two-thirds of the book, with special stress on theoretical considerations of major importance, such as Properties of Acids, Bases and Salts; Solution and Ionisation; Structure of Matter; Oxidation and Reduction; Valence, Formulas, and Equations; Chemical Equilibrium and Mass Action. The order of presentation differs somewhat from that of most high-school textbooks. Chapter I takes up the History and Achievements of Chemistry, and Chapter II deals with elementary relations con-

cerning Matter and Energy. The use of symbols is introduced very early in Chapter III on Metals, and formulas and equations appear in Chapter IV on Oxygen. The Structure of Matter is discussed in Chapter X, which starts out with the Atomic Theory of Dalton and then leads up to the modern electron theory of atomic structure. This early introduction to the use of formulas and to the electron theory is accomplished with clarity and simplicity, and the student finds himself speaking the language of chemistry from the beginning of his study of the science. This is as it should be.

The book has fifty-three chapters with outline summaries and questions at the end of each chapter. An appendix containing some very useful information about Definitions, Solubility Rules and Chart, Laws and Theories, etc., is found at the back of the book. The back cover page lists the physical constants of the more important elements.

The teacher will find very recent applications of chemistry to everyday life illustrated throughout the book. There is a great deal of material in this text. In Suggestions to Teachers at the front of the book it is stated that the subject matter was carefully sifted to obtain the most important that could be mastered in one hundred recitations. Maybe it has been done.

There is also available an Interlinear Chemistry Manual of 224 pages to accompany Fundamentals of Chemistry. The list price for this laboratory manual is 92 cents.

H. P. WARD.

Beginning Chemistry, by Gustav L. Fletcher, Chairman, Department of Physical Science, James Monroe High School, New York; Herbert O. Smith, Chairman, Department of Physical Science, Newtown High School, New York; and Benjamin Harrow, Assistant Professor of Chemistry, College of the City of New York. New York: American Book Company. 1929. Pp. v+476. 300 figures. 13.5x19.5 cm.

This is a book designed to make the approach to the subject of chemistry more gradual for the beginner. In the earlier chapters use is therefore made of such knowledge of elementary science as the average pupil acquires before taking up the formal study of chemistry.

The book contains thirty-one chapters covering the essentials of an elementary course in chemistry and five additional supple-

mentary chapters. It is different from the usual type of high school text. The language is extraordinarily clear and simple, although the text discusses current developments in many branches of chemistry. The chapter on The Colloidal Condition of Matter is particularly interesting and well done. The following headings of some of the chapters in this book will show that this text is different: Rocks, Glass and Ceramics, Fuels and Illumination, Explosions, The Clothes We Wear, The Chemistry of Food, Electricity Applied To Chemistry, Plastics, Photography, Paints and Varnishes, etc. For supplementary reading many references are listed at the end of every chapter. Review questions also appear at the end of each chapter but no outline summaries. Brief summaries, however, appear at the end of the book. Many useful tables of information are also found there.

The beginner in chemistry should find this book more interesting and stimulating than the average high school text. The authors have been unusually successful in their attempt to write "an elementary book in simple language, language shorn of all ambiguity, and within the range of the pupil." Stimulating optional questions have been devised for the pupils who show exceptional interest and ability in the subject. It should be an easily teachable text. H. P. WARD.

Creative Drama in the Lower Grades, by Corinne Brown. New York: D. Appleton and Company.

The title of this book prepares the reader precisely for what he will find in its contents. It considers creative drama in the lower grades. It explains this subject as the author knows it after her successful "experience during many years in the field of dramatic work with children from five to nine years of age, and with students of teacher-training classes."

Dramatic play which, in the life of the child, precedes drama receives first consideration in the book. The transition made to drama from dramatic play through dramatizing Mother Goose and their simple activities is discussed in the second place.

The principles set forth in part II are fully in accord with present-day class room procedure. To become creative artists, pupils must be free from whatever will hamper self-expression or produce self-consciousness. The original plays of this book, being on the dramatic level of children, show how their work

proceeds from simplicity and crudity to greater complexity and refinement. More perfect results than those contained in the samples of this book can be achieved with children when the teacher imposes too much guidance and interference upon them. But the merit of these plays lies in the fact that they are entirely the work of the children, and, as such, they are responsible for genuine progress in the development of the ability of those who made the plays. The plays are based on unusual class room experiences, such as excursions to the parks, to the market or to other places of interest to them. They should be interesting to teachers in the field as well as to student-teachers, for teachers of experience will find them useful for comparisons, while the student-teacher is fortunate in her opportunity to examine and enjoy the fruits of another teacher's years of work.

The book contains valuable suggestions for procedure in child-playwriting and for the designing and making of costumes for the play. The impetus given to handwork in school is the chief objective in the work of costuming. "How to Direct Plays" and "How to Give Criticism to Performers" are two important topics discussed, and that in a very interesting manner. The book explains the actual practice in the classroom side by side with the principles that should guide the teacher in her work.

The variants of the drama and their place in the primary department constitute a chapter of the book. Creative rhythms, dances, puppets and marionettes, the motion-picture and pageantry—all contribute to the development of the child's mind and for that reason they should be brought to the adult's mind for thought and consideration.

Creative Drama for the Lower Grades is one of the very few books of its kind. It will be an asset to every Kindergarten-Primary library section. Every kindergarten and primary teacher will find it a helpful and congenial friend to have with her, for it is suggestive of bigger and better things that can be done for children.

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